

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, APRIL 27, 1916

NEW SERIES, VOL. XVIII, NO. 17

It is not how much work you do, but how well you do it that counts most points in grading your life.

Maps and blackboards for your Sunday School work may be gotten promptly by ordering of The Baptist Record.

A German proverb says that a great war leaves a nation with three armies, an army of cripples, an army of mourners and an army of thieves.

The Word and Way raises the price of subscription to \$2.00 a year, beginning May 15th. The rise in the price of paper was causing them to publish the paper at a loss.

The first annual national assemblage of the League to Enforce Peace will be held in Washington, D. C., May 26-27. It is certainly the time and place for an interesting meeting.

There will be a "Workers' Convention" of Zion Association at Spring Hill church, April 28-30. An unusually good program has been arranged which ought to guarantee a successful session.

Dr. Geo. W. McDaniel resigned the care of the First church, Richmond, Va. His plans are not announced. He is one of the most eloquent speakers among Southern Baptists and is said to have wrought a great work in Richmond.

Our school men give so many points in the students' progress toward graduation for each study finished. It would be better if this were modified by allowing each study to count for more or less as the student's grade was good or poor.

Sunday was a great day at New Albany. Over \$600 was given for home and foreign missions, of which \$150 was given by the Sunday School. Beside this, one family agrees to support a missionary in China, paying his entire salary. Of course the pastor is happy.

The Methodist Episcopal church (Northern), according to the secular press, has refused to allow the negro bishops. The colored brethren will have to wait. There is a multitude of negro Baptist bishops, and we know some of them to be excellent men and preachers.

While some denominations of Christians are exerting themselves to swallow others or get swallowed, or all swallow each other and get swallowed, the nations of Europe are pouring out their blood and treasure to prevent this very kind of thing in their case. They are determined to spend themselves and their all in the effort to preserve their own national entity.

The United States Department of Labor issues a bulletin announcing plans for observing citizenship Sunday, July 2nd. It is put as near as possible to Independence Day and is for the purpose of "instilling American ideals and patriotism." This is a matter that every Christian citizen would naturally be deeply interested in but we fail to see wherein it is the work of the churches. It is good for schools, clubs, fraternal organizations and civic leagues. However, a sermon occasionally on "Let every soul be in subjection to the higher powers, for there is no power but of God" would do good and the second of July is as good a time as any. If interested, address the Department of Labor, Washington, D. C.

## MISSION CALENDAR.

### Home Missions.

Received to April 1st .....	\$7,307.33
Received to April 22nd .....	4,568.84
Total .....	\$11,876.17
Apportionment .....	\$25,000.00
Yet to be raised .....	13,123.83

### Foreign Missions.

Received to April 1st .....	\$15,447.96
Received to April 22nd .....	4,693.91
Total .....	\$20,141.87
Apportionment .....	\$35,000.00
Yet to be raised .....	14,858.13
Total yet to be received .....	\$27,981.96
The books close Monday night, May 1st.	

## MISSISSIPPI FAR BEHIND ON HOME MISSIONS.

B. D. Gray, Corresponding Secretary.

What is the matter, Brother Editor, with my old State of Mississippi? She is behind in her gifts for home missions nearly \$6,000 compared with last year. What is the matter?

We have only a week more until our convention year closes, April 30th. Up to date, according to figures just received from Secretary Lawrence, he has received only \$10,483.84, which leaves \$14,514.00 to be raised this week if Mississippi comes up to her apportionment of \$25,000.00.

I appeal to our pastors and laymen and women throughout the whole State to come to our help. It will be calamitous in the extreme if we fail. We must look to our strong churches like Columbus First, Meridian First, Jackson First and Second, Hazlehurst, Crystal Springs, Starkville, West Point, Winona, Greenwood, Greenville, McComb City, Brookhaven, the Hattiesburg churches, Gulfport, and a number of others to come with large gifts. Brother Pastors, at all these goodly places, get your forces together and wind up for home mission offerings. Then we need a great number of splendid churches in a class just next in strength to those mentioned and all through Mississippi our splendid body of country churches with the smaller towns and village churches ought to come to our help. Unless they do, Mississippi will fall down to her chagrin, to our embarrassment and to the detriment of our home mission work, which is just now being so blessed of God.

Our books close April 30th. That day is Sunday and ought to be made a great day for home mission offerings. We will wait through May second for the offerings to reach us. All contributions should be sent to Secretary J. B. Lawrence in time to reach Atlanta during the day, May second.

Now, let Mississippi, great old Baptist commonwealth, come to our help in her own splendid fashion.

Home Mission Rooms, Atlanta, Ga.

Brother Lee B. Spencer asks prayer for the meeting at Meehan Junction in which he is preaching, beginning Thursday night.

It is said that England is considering measures to bar all moving picture films that come from the United States, on account of their immoral tendencies.

A missionary in South America says the Southern negroes have made more progress in the last fifty years than the Latin Americans have in four hundred. If the truth shall make you free, ye shall be free indeed.

Secretary J. F. Love wires from Richmond Monday: "Situation is perilous, but victory is possible. All depends on next Sunday. Do your best. Solicit large and small gifts, personally and widely. Act promptly; wire in Monday."

Geography still needs to be studied, as is shown by the statement in one of our exchanges that Asheville and Atlanta and Louisville are central points in Southern Baptist territory, and New Orleans is out toward the western side of the territory.

Pastor W. H. Thompson, of Forest, reports thirty-eight baptized, six received by letter and others probably to follow from a twelve days' meeting in which he had the assistance of Evangelist T. O. Reese and Singer W. B. Scholfield. Surely there is rejoicing in the presence of the angels as the reports of the good meetings are coming in.

One result of the Panama Conference is that all evangelical denominations in the island of Porto Rico have agreed to form one organization under one name. Northern Baptists are represented in it but Southern Baptists are not. It was because of a desire to avoid all such entangling alliances that our Southern Baptist Boards did not send any representatives to Panama. Those who like that sort of thing, that is, the sort of thing they like.

The Presbyterians, Northern and Southern, are having trouble in New Orleans in settling or unsettling a pastor who seems to have gotten in the wrong territory. The question of comity and partition of territory, will have to be worked out among people in the same denomination before it is workable among people of different denominations.

Think a little into the cause of opposition to reading the Bible in the public schools. We are not now arguing the question as to whether it is right or wrong. But what is the reason for the opposition? There is no objection anywhere to reading selections from Shakespeare. Daily papers and magazines are not barred, but sought. Different schools of politics and philosophy are read and studied by requirement. Why do some object to the Book? Is it not because it speaks with authority; its word claims to be final. In other words, it is the embodiment of religion, for it is the essence of religion that it is authoritative and final. To read the Bible together and accept it is to come to be of one mind, and that is not the sort of union some people want, for that would necessitate giving up personal notions, opinions and prejudices. It is to be feared that objection to the Bible is based not on fear of its provoking differences but of its compelling agreement.



## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

The books close Monday night, May the first.

The prospects are just as bright as the promises of God and the faith of His people.

The only time anything runs itself is when it is running down. The every-member canvass, the budget plan, the weekly system of giving, if left to run by their own momentum will run down and that mighty quick.

It is never easy to raise a large sum of money from a great number of people. If the resources of the 160,000 Baptists in Mississippi were multiplied by ten in a single day, our difficulties would also be greatly increased. There is always danger that when riches increase people will set their hearts upon them. If we win in the fight we are now in for home and foreign missions, we will do it by putting consecration, energy and well directed work into the effort. Let no one be deceived on this crucial point.

### A Plain Statement of Facts.

Our receipts for home and foreign missions to date in April have been very discouraging. Since the first, including the 22nd, we have received for home missions, \$4,568.84, and for foreign missions, \$4,693.91. Last year during the same time we received for home missions, \$4,964.09, and for foreign missions, \$5,498.98. Year before last we received during the same time, \$4,509.15 for home missions and \$6,562.97 for foreign missions.

Last year from the 22nd of April to the close of the month we received for home missions, \$10,079.56, and for foreign missions, \$11,845.32, making a total of \$21,924.88. If we do not receive more than this this year we will fall short of our apportionments over \$6,000.00. We have only eight days left and for home missions we must receive \$13,123.83, and for foreign missions, \$14,858.13, making a total of \$27,981.96.

If our receipts for the rest of this month are as good as they were year before last, we will make our apportionments and a few dollars over. Year before last from the 22nd to the close of April, we received for home missions, \$12,481.36, and for foreign missions, \$16,322.09, making a total of \$28,803.45. Just \$822.56 more than we have got to raise during the same period this year if we meet our apportionments.

These comparative figures reveal to us the fact that it is possible for us to reach our apportionments and not do more than we have heretofore done in the same period of time. But we must bear in mind that year before last not one of our churches had put on the budget system and every week plan of giving, while now the leading churches in the State are on this basis, consequently we cannot expect from them the amounts that we received year before last unless they are willing to take special collections in order to bring their offerings up to what they were two years ago.

I lay these facts before our brethren in order that every Baptist in the State may know just how we stand. I will announce in this column next week the amounts raised for home and foreign missions.

### One More Day.

I received a letter from Dr. Love, of the Foreign Mission Board, and one from Dr. Gray, of the Home Mission Board, saying that on account of the fact that the last day in April is Sunday the books of the Foreign and Home Mission Boards would be held open until Monday night, May first. This will give an opportunity to get all collections taken on the fifth Sunday reported

in time to be included in this year's work.

Mississippi Baptists ought to take advantage of this opportunity and do such a day's work as has never been done in Mississippi before. I hope that every pastor will bring the matter to the attention of his people, that the field will be thoroughly gleaned, and that no stone shall be left unturned. God wants us to do our best, and whatever might have been the difficulties in the past this day affords an opportunity for us to retrieve whatever failures there might have been.

Dr. Gambrell says that on one occasion during the civil war he and Guide Browning had been detailed on a special mission by General Lee until late in the night before the battle of Sharpsburg. Returning weary, they sat for a few moments to rest on a fence and Guide Browning said, "Jim, we are going to have a dreadful battle tomorrow, and I would not mind it if all our fellows would do their duty." "The battle came on," said Dr. Gambrell, "and Guide Browning sealed his devotion with his blood, but some of our fellows were not there."

It is too bad that Christ's blood-bought soldiers sometimes forget their obligation, and fail their Lord and their comrades. It is better to die like Guide Browning than to live like Meroz. Brothers, let us do our duty in Mississippi in this serious hour. Be it ours to so act, that the recording angel will not put it down against us that when duty called we conferred with flesh and blood and took our ease.

Let all money collected on the fifth Sunday be sent immediately Monday morning, in order that it may reach the office before 10 o'clock, Monday night, as I will send a wire to Richmond and to Atlanta, telling them what we have received for foreign and home missions. If you cannot get the money to me by 10 o'clock Monday night, wire me or 'phone me the exact amount that has been sent and it will be included. Let the Baptist hosts of Mississippi set themselves to finishing the task of raising their apportionments on this the last day in the last month of the Southern Baptist conventional year.

### Laymen Moving.

By Dr. J. T. Henderson.

A Mississippi layman sends me his check for \$75 to pay for three shares of our debt stock—one for himself and one each for his two sons.

I had a delightful visit with the Fifteenth avenue church, of Meridian, last Sunday. I suggested that the laymen take two shares of this stock, as an extra offering and they very promptly responded.

The laymen of the State began late but they are now active in many churches. It must be borne in mind that this is an extra; be concerned for this year's apportionment, as well as the debt. Both at once may call for sacrificial giving.

### We Can If We Will!

By Dr. J. F. Love, Cor. Sec'y Foreign Mission Board.

Between April 14th and midnight, Monday, May 1st, we must raise \$430,552.00 for foreign missions, to pay the old debt, and to meet the expenses of the year. That is \$155,348.00 more than was raised last year. Can we raise it? Yes, if Southern Baptists realize that to do it means victory, and what such a victory will mean at this time.

### Why Is It So Important?

Because the debt is discouraging, expensive, and it has stood too long already.

Because the world situation is giving us big

tasks to do, offering us large opportunities, and providential tokens urge us forward.

Because a fine company of new missionaries are waiting to be sent as soon as all debts are paid.

Because needy fields and overworked missionaries make insistent appeals for these new workers.

Because the growth of the work abroad has already gone beyond the increase of the gifts at home.

Because we must conserve what we have already accomplished.

Because we must keep up with the blessing of God on the growing work if we would be blessed richly.

Because in other respects we will have a glorious report for the convention, and joy in it should not be marred by debt.

Because we can do it, and what we can do, we ought to do.

### How Can It Be Done?

By prayer and courage on the part of all who lead, whether it be companies or tens of thousands.

By such sacrificial giving on the part of all as has already been practiced by some.

By throwing ourselves into this decisive campaign with the determination, enthusiasm and abandon of those who reckon only on victory.

Therefore, brethren and sisters in Christ, throughout the Southland, join us in a confident effort to achieve this victory. In itself it is worth the cost, and such an achievement will set our foreign mission work forward at a most crucial hour, and re-act in inspiration upon all our people for all their tasks. Hoping for victory, we will hold the books open until midnight, Monday, May 1.

### Ten Reasons.

Why our strongest Baptist laymen should make a special offering to the work of the Home Mission Board of the Southern Baptist Convention immediately.

1. Because the board is threatened with a damaging debt. Approximately \$200,000 must be raised in one week if the apportionment, every dollar of which will be needed, is to be secured.

2. Because though the churches everywhere are now praying and giving to this great cause, and will accomplish much, past experience does not justify the hope that they will in the regular collections raise this large sum in so brief a time.

3. Because God has prospered many of our laymen within the last year so that a thank-offering to Him is appropriate for the saving of men in the country from which their prosperity is derived.

4. Because prosperity is a severe test to the spiritual vigor and stalwartness of a people. For every dollar our material civilization gives to establish righteousness, it is giving ten to depress righteousness. This cries aloud to laymen who have vision and consecration more largely to use their means to build up the kingdom of Christ.

5. Because the great European war places the spiritual leadership of the world upon the shoulders of American Christianity. More than ever the whole world must look to us for the message of salvation, and the denomination that Christianity makes a nation strong and great.

6. Because "The love of God and the love of country are the two greatest passions of the human soul and these two unite in home missions." We understand the South as no other body of people does. We love it with a holy passion, and have greater resources than any with which to accomplish its spiritual redemption. Great hearted laymen will wish to strengthen the Home Mission Board, which for seventy years has expressed Baptist concern for a redeemed South.

7. Because we can perform our missionary duty to the non-American world, only as we save America. To save America is to save the immi-



grants who come and the immigrants who go. To save America is to maintain a base of supplies for distant armies of the cross. To save America is to reinforce the words of the foreign missionary on his distant field by the example of a Christian nation. To save America is to demonstrate that we understand its worth and what it most needs.

8. Because the South has a rich spiritual heritage, which she cannot sacrifice without shame, and can perpetuate only by maintaining a religious life virile enough to command the vast material resources which she is coining into wealth. Great in the old days, great in war and reconstruction, great in industry and statesmanship, her present greatness in prosperity can only be maintained with greatness of spirit, on the condition that in her prosperity she taps the same fountain of holy idealism which made her superior to her adversities.

9. Because the South needs saving. Of 36,000,000 population in a territory of 1,000,000 square miles, 11,000,000 are evangelical church members, 2,000,000 are Romanists, and 23,000,000 make no profession of religion. If we deduct 5,000,000 for infants and other irresponsibles, there is still the stupendous number of 18,000,000 responsible persons in the South who make no profession of religion. This is as many as the entire population of the South was in 1880, and they are beset by more worldly appeals than existed then.

10. Because the Home Mission Board of Southern Baptists is the most marvelously successful Home Board in the world in saving the lost. No other Home Board, though several of them expend more money in the work than we, reports more than one-third as many baptisms or additions to churches as our boards report. Not fewer than 40,000 baptisms and 70,000 additions to churches will be reported this year. Equally successful in proportion to the effect put forth, is our intensive or development mission work in mission schools and the enlistment work.

#### PLEDGES AND PAYMENTS.

It has been said more than once, that one of the best hours of our last convention was the one in which the friends of Christian education came to the rescue of the situation of Clarke Memorial College.

As great as was that hour so great will be the sadness if the subscriptions then made do not materialize; and the fact that more than four months have passed and less than one-half of the amount subscribed has been paid leads me to make this plea.

Many reasons for the payment of these subscriptions press themselves upon us.

First, good men, who could have gone to other places on good salaries, have staid by the work, because we promised to come to their rescue. These men will suffer if we do not help them now.

Second, our own integrity is at stake. That was a serious, solemn hour and it was understood that serious sacrifices were to be made in order to meet the pledges, and now only a clear interference of providence should deter us. If such is the case with us, this ought to be communicated to Prof. Still, that it might be understood.

Third, we shall not only miss the full blessing of that hour, but when similar hours come, as they shall, this failure will impede the next effort. Some have already paid their subscriptions, and if we fail to pay ours it is but natural to suppose that those same parties will be less inclined to rally next time.

Brethren and sisters, that was a solemn covenant into which we entered and let's strive to keep it.

The college closes about the tenth of May and remittances should be made by that time, if possible. Send remittances to Prof. W. P. Still, Newton, Miss.

#### A Call to Prayer.

Clarke Memorial College is the youngest of

our inheritances. It came to us with a checkered career, but with a most noble record as to its output. It was shown last summer that every graduate of the institution had made good. The college is well located and should accomplish a great work. It is a denominational enterprise, received by the convention without a word of protest, or a dissenting vote. For it to fail so soon would be detrimental to present efforts and future opportunities. What the college needs is a young, unselfish, and capable man to take the school in hand and run it. A man who is willing to sacrifice, and economize to make it a success. Then we need a sympathetic interest in that which belongs to us.

The trustees have centered on Rev. T. A. J. Beasley, of Ecu, as the man for the place, and I call on every reader to pray God that he may be guided in his decision. It has been suggested that he is doing a greater work where he is. Here he has a chance to get under a Christian enterprise and carry it along for the glory of God. He has an opportunity to impress his excellent personality upon the noble Baptist young people in a most definite way. This makes the place a great one.

Let us pray also that if he does not see his way to accept the work, the trustees may be directed to God's man for the place.

Much more could be said, but let us pray.

Yours for service,

BRYAN SIMMONS.

#### LAYMEN, GET BUSY.

Some very encouraging reports are coming from our laymen over the State in regard to the debt on our Home and Foreign Mission Boards. Brethren, these reports sound good when you say your church will do its part, and I am sure many of them did last Sunday. We hope every one of these got even a more liberal offering than they expected and have sent it in to Dr. J. B. Lawrence, signifying that it is to be applied on the debt we agreed to raise.

We have waited until most of the churches have taken their offerings for this year in order that we might not interfere with any part of the regular work and now we must wind up our apportionment in one week.

Our general secretary, Dr. J. T. Henderson, has arranged to give us one week extra, extending the time to May 7th.

We are asking quite a number of our churches to allow a visiting layman to present this matter to the men of the church after the preaching service, Sunday, May 7th. Pastors, if you are willing for us to come to your church and in our rush we have failed to write you and ask to come, if you will please write me at once, one of us will be with you.

We ought to have 100 Baptist laymen in Mississippi who will voluntarily give \$25 who will not be seen during this short time. Who will be the first to write Dr. Lawrence enclosing a check to be applied on this debt?

Brethren, this is our task and by the help of God we must do it.

J. E. SWEANY,

Chairman Laymen's Committee.

Durant, Miss.

#### SOUTH MISSISSIPPI ENCAMPMENT.

I wish to call attention to the South Mississippi Encampment which will begin this year on Sunday, July 16th, and continue daily through Sunday, July 23rd. Get the dates into your head right now so you will not make conflicting dates. If every pastor in the State would here and now resolve to hold no meetings that week in order to attend the encampment he would be better equipped to hold a meeting immediately after the encampment.

There are a great many reasons why no pastor should hold a meeting during the encampment. In the first place he not only misses the encampment but he keeps some other pastor away and possibly a number of Sunday School and B. Y. P. U. workers who might otherwise attend the encampment.

In the next place no Mississippi pastor can well afford to miss the encampment this year. Other meetings of this body have been good. But we are constrained to believe this year's program is superior to any yet held. Notice the list of popular speakers below and see if you do not agree with the writer on this point.

Dr. Edwin M. Poteat and Dr. H. A. Porter are the popular speakers for the week. Add to them Dr. Kerr Boyce Tupper, of Philadelphia, who will conduct the sunset services throughout the week and you have a team that would be hard to beat. Now, don't you agree that no pastor or worker who wants the best in the way of instruction can afford to miss the encampment, even though he has to put off a meeting for a week or a month in order to be here? With three such men as Poteat, Porter and Tupper, here for a week, who can miss it?

Now, we have something else to tell you about the work of the encampment for the year 1916. That fellow, Ed Byrd, goes after the very best in everything and generally gets it. All he wanted to know of the program committee was whether Poteat, Porter and Tupper were good enough.

When these had signed up, he then went gunning for help on our teaching force. You possibly know, Mr. Editor, that the man or woman who comes to the encampment expecting to have a good time and do no work, comes to the wrong place. We have three hours each morning given to sure enough work, Sunday School work, B. Y. P. U. work, mission study work, primary work, W. M. U. work, and any other kind of work done in the Baptist churches in Mississippi.

Byrd is so "fleshy" and hot weather hurts him so badly that he procured the efficient help of Dr. Beauchamp in his department of the work. Oh, yes, Byrd will be right on the job to do anything that comes along. He will teach or preach or do anything else. But he got Dr. Beauchamp because he is a great Sunday School worker and because he can do a great work here that week. Yes, Holcomb will be here in his place and fill it to perfection. But Arthur Flake will be here, too. Flake says he will not disappoint us this year. He—well, he just did not come last year and he knows we will not stand for his foolishness for two years!

The Foreign Mission Board sends Rev. Geo. Connerly for the week and he will teach a class in foreign missions. Miss Lackey does not need any help in her department, but likely will have a helper for she, too, suffers intensely from heat and it is generally hot in July. She will have charge of her work which speaks volumes for the W. M. U. work at the encampment.

Then we have a few "fill-in" men, such as Zeno Wall and Ed Solomon. You know, Mr. Editor, they make an encampment of themselves. If needed, the services of the editor of The Baptist Record and the secretary of State missions will be used. Last year we ran down to Gulfport and got Dr. Gillon for three days and he did so well that we all want him back this year, and he is coming with a goodly number of his workers.

Dr. John L. Johnson, who has that large family of girls on the encampment grounds, announces that he will board anybody for the entire eight days for \$5.00. That is nearly as cheap as staying at home! It will be easy for Johnson to do that for the reason he has Claude Bennett and other members of the faculty and student body growing beans, tomatoes, corn, etc., right now to feed the encampment on.

Yes, the car line runs right up in front of the new administration building and a concrete walk is being laid down to the new building. No more long walks up the hill from the end of the car line. No more promises to extend the car line.

Hoping that every one who can will come to the encampment which opens Sunday morning, July 16th, and closes Sunday evening, July 23rd.

Respectfully,

N. R. McCULLOUGH, Sec'y.



# The Baptist Record

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## EDITORIAL.

Brother J. W. Lee helped in a Bible Institute at Campbellsville, Ky., April 15-20.

The church at Clinton on last Sunday made their offering for home and foreign missions—over \$400.

We have in hand some of the special articles for the evangelistic number of The Record. This promises to be one of the best we have ever had.

Pastor E. H. Garrett will have J. W. Porter, D. D., to help in a meeting at Itta Bena, beginning the fourteenth of June. Other pastors are invited.

T. L. Holcomb is to be with Pastor M. C. Vick in a meeting at Yazoo City, beginning Sunday. Dr. A. J. Aven supplies at Pontotoc for Pastor Holcomb.

Rev. Ben Cox is to help Pastor R. M. Boone in a meeting at Cleveland beginning May first. Brother Cox will have with him in meetings his daughter to assist in singing.

There were nearly a hundred additions to the church in McComb at the meeting conducted by Evangelist P. Pool and Singer Herbert Davis. They go this week to Lyon with Pastor Allen.

The little church at Edwards went considerably beyond its apportionment in its offering to home and foreign missions. They gave monthly and when that was not enough they gave some more.

It is distressing to see the contributions of Mississippi for home missions \$3,000 short of the amount given at this time last year. It ought to be \$3,000 more than last year if we expect to avoid the debt.

The Pearl Leaf Baptist Sunday School and B. Y. P. U. Convention meets at Seminary, May 13th and 14th. The program sent us by Brother R. F. Bass has names and subjects that guarantee a very helpful meeting.

Honors do not come singly. Dr. Chas. Hillman Brough, recently elected Governor of Arkansas, has been made president of the Southern Sociological Congress, succeeding another good Baptist man—Prest. S. P. Brooks.

The church at Wiggins declined to accept the resignation of Pastor O. N. Herrington, substantially increased his salary and otherwise showed their appreciation. He will remain and they all feel better and are like newly weds.

Evangelist Rev. Thomas S. Potts, of Memphis, has just closed a fine meeting at Stuttgart, Ark., in which there were more than fifty conversions—a great many additions by letter, and a large number of reclamations. Dr. Potts is now with Pastor Chas. E. Wauford at Covington, Tenn.

The Word and Way announces that on account of the increase in price of paper and the uncertainty of getting it at any price, the publishers may be under the necessity of decreasing the size of the paper temporarily from sixteen to eight or even four pages. They have increased the subscription price.

On account of the general and increasing interest in the affairs of South America, Brown University has arranged for a special lecturer for next session in Romance languages and Latin American history, covering all Latin American republics. Courses in the Spanish and Portuguese languages are also offered.

The new law against the possession of liquor in any considerable amount went into effect throughout Mississippi last Saturday. It was Mayor Taylor's move, and he delayed not the attack. The first day netted a gathering in of a large assortment in Jackson which was turned into the gutter. If all of it goes there it will keep the people out.

One of the best things we have seen lately is the announcement of the Sunday School Board at Nashville that they have begun the publication of tracts, along evangelistic, denominational, church development and special lines. The two former series have already been published in part, and now that the season for protracted meetings has begun, every pastor ought to get those on evangelistic and denominational subjects for use in the revival period. They can be had of the board in Nashville for the asking. The list will be published in The Record.

The following telegram was received Tuesday afternoon and speaks its own anxious message:  
Atlanta, Ga., April 25, 1916.

Dr. P. I. Lipsey, Editor Baptist Record,  
Jackson, Miss.

Year closes Sunday, April 30th, will keep books open until May 2nd to receive contributions. Situation serious; united efforts necessary; must have sacrificial giving. Let's make Sunday greatest day ever known for home mission gifts. Glean, gather up, forward contributions to reach Atlanta without fail by May 2nd.  
B. D. GRAY.

## HIS OWN WAY.

The indictment against the race for the sin which necessitated the crucifixion of the Son of God includes if it does not actually center in the charge of having our own way. The fifty-third chapter of Isaiah which speaks of the sufferings of Jesus, is the outpouring of a penitent soul at the cross of Jesus. With deep grief, the prophet speaks for a nation when he says, "We all, like sheep, have gone astray, each one after his own way, and the Lord hath laid on Him the iniquity of us all." It is not the intention of this article to speak of willfulness or self-will as the essence of sin, but to call attention to the ruinous results of having our own way.

It has come to be almost an axiom that "the proper study of mankind is man," but that is not exactly true. The best study of mankind is the child. Not to stop now to prove that, there will hardly be difference of opinion on the statement that one of the most hurtful things for a child is habitually to have his own way. Man, or child, or woman, it is the first impulse, and probably the last, with every one of us to desire and to try to have our own way. We are inclined to think our way right, but whether right or wrong we are disposed to think it our right to

have it that way. It is not long in asserting itself in infancy, and for anybody or anything to stand in the way of it, is to provoke resentment and anger. The frown or flushed cheek or screams of a little child will soon tell the story; and it is early followed by falling flat in the floor and kicking wildly and flying into a "tantrum."

There is a certain reserved territory of individuality and self-will that needs to be respected and sacredly guarded, even when it expresses itself in improper ways. The will and personality must not be destroyed in man or child. But self-restraint is as necessary to be cultivated as self-expression. It is not always right to have our way even when we are right. It is better to have the will restrained than to have our wishes gratified. A child turned loose without the restraint of authority or a superintending and supervising will, would soon disintegrate morally and mentally. This is probably the most frequent cause of shipwreck and disastrous ending of lives that might have been a blessing. There is no greater need for wisdom anywhere than in guarding this principle and exercising constant and proper discipline in the home.

Again, this is not a treatise on child training, but to show that the same law holds good in the life of men and women. We are not to suppose that when we have grown up we have finished our schooling and are through with discipline. We have come into a wider circle and, if we are Christians, into a larger family. The Father's will is still over us, and we ought to know how better to appreciate His discipline and make wiser use of the wholesome restraints that are intended not to destroy our wills but to develop and train them. One who always has his own way will never be strong in will, but only willful and petulant. It is the restraining of the will that makes it grow. It is in the recognition of authority above us and the yielding of our wills to it that we are strengthened. It is in the recognition of limitation on our own wills by the rights and needs of others and compelling ourselves to regard them that we are made strong.

In this matter as in everything else, Jesus is our model. As a man it was said of Him that He came down from heaven not to do His own will. His life was one constant submission to the will of God, and not submission only but of actual willing and doing that will. Of Him we read, "Lo, I am come to do thy will, O God." That was the task He undertook and to which He daily addressed Himself. It was not always easy, and for that reason it was the better discipline to His will and character. He learned obedience through the things which He suffered. It was a daily conscious exercise of will to choose the will of God and follow it. The final and supreme test came in the garden of Gethsemane, when He faced the humiliation and shame of bearing the world's sin in His own body, when every sentiment of pure manhood and every divine impulse of horror for sin revolted at becoming a sin offering, and now His soul cries out against it, "Father, if it be possible, let this cup pass from me." But in this awful conflict with self (being in an agony), He came at last to say, "Thy will be done," to adopt the Father's will as His. Henceforth He could for the joy that was set before Him endure the cross, counting the shame as nothing and came to be seated at the right hand of God, not simply as an arbitrary reward, but because His experience had made Him fit.

Not only was it the purpose to do God's will, but it was also His consideration for others that made His will yielding and hence strong. It is written of Him that He pleased not Himself. The sacrifice of self will result in self-development; it is another instance of the truth that if we die with Him we shall also live with Him. Light as well as life is dependent on our willing to do another's will for the Scripture says, "He that wills to do the Father's will shall know of the doctrines whether it is of God or whether I speak it of myself."



## CALLED AND CALLED TO.

Recently we spoke in these columns of the "called" and the "called out," with an intimation there might be something to follow, since there are so many words in the Bible built upon the foundation of the word "called." One of these is the word which means "called to" or "called along side," a word that has been a good deal exploited as *paraklete*, the name given by Jesus Himself to the Holy Spirit in anticipation of the work He is to do in the disciples after Jesus' departure. It is not about the Holy Spirit that this is written, though it will be necessary to keep Him constantly in our thinking; but about a word of kindred form and meaning. The verb means to make an earnest appeal to, and according to the connection is translated by various words, such as exhort, entreat, admonish, beseech, instruct, or comfort. It is only by preserving the original idea of "calling to" that any one of these can be understood at its proper value. Perhaps the most common word in the English Bible that translates it is exhort. It means to encourage or put heart into one.

When one is called into the kingdom the first need for him is to be strengthened for what he has to do and endure. That is the implication of the word "comfort," the being "strengthened with all might by His Spirit in the inward man, that Christ may dwell in the heart." When Ananias was told to go to the newly converted Saul of Tarsus, it was said, "I will show him how many things he must suffer for my name's sake and that he must proclaim my name before kings and the Gentiles." When Ananias reached him he said he had come that Saul might receive his sight and be filled with the Holy Ghost. When the English began settling in the new country of America among hostile natives and in an unconquered wilderness they built forts for their safety, to preserve their lives and property. All that they had acquired would have been valueless without them and there would have been no further hope of acquiring actual dominion. All the sacrifices they had made hitherto would have gone for naught. To conserve the past and present as well as make progress for the future these forts were necessary. That same word "fort" is a part of the word "comfort," only comfort is stronger and better. It is equivalent to a chain of forts. It is like the defenses of the French about the city of Verdun; on every hilltop and place of vantage, guarding every important outlet and avenue these defenses were built against just such an emergency.

But even military defenses are not limited to material stockades and underground trenches. The spirit of the men is of prime importance in the calculation for success. To put spirit in them is of as much consequence as putting them in steel hoods and jackets. The morale of the army is a greater factor than their physical surroundings. For this reason the landing of Russian soldiers in France was said recently to be of value because of its moral effect on the French. Now this "comfort," or "encouragement," or "exhortation," or "admonition," whatever name we may give it in English, is the "paraclete" that is given the soldiers of Christ in their conflict with sin, and endurance of the hardships in a great campaign, and in making assaults upon the kingdom of darkness.

'Twas thus that John the Baptist "with many other exhortations preached the good tidings to the people." After the imprisonment and stripes at Philippi, and after the insurrection at Ephesus, Paul comforted the brethren. In his letter to Timothy, Paul exhorts to prayer. Judas and Silas exhorted the brethren at Antioch after the disturbance and differences over circumcision. Paul entreats the Corinthians by the gentleness of Christ. All these places and a multitude of others are to put heart into the disciples, to enable them to endure faithfully under difficulties, or courageously to undertake a Christian duty or service. This is the business of a prophet or preacher and in doing this he is carrying out the will of God as the agent of the Holy Spirit, the true paraclete, exhorter or comforter.

## TRUE RELIGION STARTS SOMETHING.

The first book in the Bible is Genesis, because it is the record of starting something. It is indeed the beginning of many things. It starts the universe into being, starts a race on its way, starts sin on its course, starts redemption behind it, starts races into separate existence. The same thing is true of the whole process of revelation. The very name of the gospel is suggestive of something new.

But it is not with the Bible as a record of new things that we are now concerned; it is with the fact that the religion of the Bible produces pioneers in every line of endeavor, and is the cause of initiative in every individual who comes into possession of it. It is always a genesis, giving birth to new ideas and purpose and effort. It is its business to break precedents. There is a sense of power within it, an inspiration of confidence, faith in God, faith in ourselves, faith in the future. Faith is its keyword and characteristic. It made Abraham break with the past and present and launch out on the promise of God into the unknown western country. He was an ancient emigrant and was so called—a Hebrew.

The same spirit of initiative enabled Moses to mobilize a nation of slaves and lead them through a burning desert to a land of fountains and streams, of walled cities and armed nations. But its real character is revealed only in the new dispensation. It was introduced in a startling way when John the Baptist violated all the precedents and proprieties in order that he might introduce the kingdom of God. Jesus adopted equally unexpected methods, coming into a poor family, in an obscure village, without military, social or financial prestige. Unexpected things began to happen. People began to behave in new and strange ways. The kingdom of heaven suffered violence and the violent were taking it.

Jesus Himself erected new standards of righteousness; that of the Scribes and Pharisees would no longer satisfy. He introduced new motives, the love of God. He set aside the traditions of the elders and the conventionalities of custom. He shocked the ecclesiastical proprieties and overthrew the idols of social and religious caste. He talked with the Samaritan woman, approved of the tears and worship of the ostracized woman in the home of the Pharisee. He refused to be bound by the interpretations that had been handed down with reference to the Sabbath or fasting. He knew no authority but God, and showed that every man might have access to Him and know His will. He did not put the new wine of the gospel into the old wine skins of ecclesiastical conception and custom and refused to tie up the new religion with old formalities and regulations.

He promised His disciples a new in-breathing which would start them out upon an unheard-of world mission, and would make them new men in a new kingdom. And He made good His promise. Their message soon startled Jerusalem. But perhaps Jerusalem was more surprised when these men broke over national boundaries and a great awakening was begun in Samaria. Then Peter astonished himself and offended all the brethren by doing the impossible in preaching to Cornelius and baptizing him. Again all bounds were passed when the church at Antioch got bodily behind the movement to spread the tidings and launched a campaign that meant a systematic and ceaseless campaign to reach a world sunken in sin.

The Acts of the Apostles is a book full of surprises, because the religion of Jesus is a living force within that pushes men out as pathmaking pioneers. The preaching of the gospel lifts men out of a narrow horizon, breaks the bands from men's minds and compels them to think. Great business enterprises do not originate in lands where the gospel has not quickened men's intellects. Great scientific discoveries follow in the wake of the gospel, and all work that requires individual initiative is mothered by the religion of Jehovah.

## THE NEW ORLEANS TRAINING SCHOOL.

It did seem as if there might be what Roosevelt called "a conspiracy of silence" among many Baptist papers with reference to the Baptist Training School in New Orleans. We know of nothing that has been suggested in recent years that means more to strengthen the Baptist forces in this greatest mission territory of the South, nor anything that promises training for men and women for actually doing the Lord's work so effectively nor that has a larger field to draw upon for recruits in the work than the proposed missionary and Bible School. Of course, the failure to note this important step recently taken by committees appointed by the Home Mission Board and the State Boards of Louisiana and Mississippi was an inadvertent oversight on the part of some of our usually alert denominational seers and news-gatherers. They are men of large denominational statesmanship and have their antennae spread for wireless and all sorts of messages. Neither can they be charged with being afraid of news or new things.

We are glad to see that the Western Recorder with its usual keen vision and far-sightedness sees in this move great possibilities of denominational and kingdom progress and expresses its unqualified approval of the enterprise. This is what it says of the training school:

"The brethren who are undertaking this laudable enterprise are making progress and the school will be opened at an early date. In our judgment, this is a great and worthy work, and one that will be sure to result in permanent good to our denomination. For many years Baptists have not made the progress in New Orleans for which we had hoped, and to which they are clearly entitled.

"The establishing of this school will, we believe, mark a new era in the history of New Orleans Baptists, and the regions round about. It will date the beginning of a persistent and prolonged attack that in the end will mean a mighty victory for New Testament teaching.

"The promoters of the enterprise are men whose names inspire confidence and excite enthusiasm among us. They are men who have hitherto succeeded, and will succeed in this great undertaking.

"There are hundreds among us who need just such training as this school proposes to give, and whose lives will count for infinitely more because of it. Trained workers were never more badly needed or gladly welcomed. We verily believe this institution has a field for service all its own, and that it has come to the kingdom for such a time. May the blessing of the Lord rest upon it."

## Education Commission

During the past ten days I have visited the following places: West and County Line churches, which are served by Rev. W. I. Hargis; Vaiden, where Rev. W. J. Derrick presides; Elizabeth and Friars Point, which are pastorless; Gunnison and Deeson, having Rev. R. D. Maum as pastor; Beulah, served by Dr. King.

Each of these churches received us very cordially and made liberal offerings to the commission.

Yours in His name,

W. E. FARR.



## THE WEEKLY PRAYER MEETING

Everywhere for weeks past our farmers have been getting ready for this year's crop. He who has failed in the time of preparation will surely fail in the day of harvest. Is your church getting ready for a great gospel harvest this summer or fall? Is it wise to wait until a week before the meeting to make preparations? Let us use our prayer meeting services to advantage here. We are planning for a helpful series of studies on "Evangelism," "Soul-Winning," "Personal Work," "Preparing for a Revival," etc. Watch this column and use it in the prayer meeting services.

### THE MINISTER AS A LEADER.

By R. L. Motley, D. D.

It is not my purpose to say whether or not the minister enjoys the same leadership that he did in former times. Others may raise this question and attempt to answer it. My contention is that ministers, by right of their calling and equipment, should be leaders along all lines of worthy thought and endeavor. In every community the minister should be the leader—

1. As an example of piety. I do not recognize two standards of piety. In this particular all are required to occupy a common level. The minister, however, who does not set the example for others to follow falls sadly of his high calling. Everybody should be constrained to say of the minister, "There is God's man—a good man." It is sad, indeed, when the case is otherwise.

2. As an example in business affairs. If it is within the realm of possibilities, the minister should meet every business obligation promptly. Nothing, scarcely, will cripple his influence quicker than to fail in this. Nor should he "drive a bargain." Questionable business methods on the part of the minister will encourage dishonesty among his people. "Like priest, like people."

3. In matters of citizenship. He should always vote right, nor should he fear to let it be known how he votes. The minister should be a well-informed, patriotic statesman. The minister who is a demagogue or "ward heeler," should, out of self-respect, surrender his credentials.

4. In shaping the thought and customs of his community. He is supposed to be a student, and to be familiar with the best literature, and with all wholesome, modern ideas that look to the purest and best customs for society.

5. In denominational matters. World-missions, Christian education, the denominational paper, benevolences and the like, should have the heart-felt attention of both pastor and evangelist. These matters are all involved in the commission under which every divinely-called minister labors. The neglect of any of these will bring hurt to the cause of Christ. And, if the minister fails to read the denominational paper, attend denominational gatherings, preach missions, education and benevolences, and give to same, he cannot expect those to whom he ministers to do so. He should also love the things for which his denomination stands, and be faithful in the defense of them even unto death.

6. In the church where God has made it his duty to serve as under-shepherd. The pastor who surrenders his God-given leadership is already defeated. In no sense is he to "lord it" over the people, but with a firm, loving hand, backed by a true shepherd's heart, he is to lead the church in every high and holy endeavor. His people look to him for instruction, for protection against heresies, for advice in times of perplexity, and for sympathy in times of bereavement. If others stagger under heavy loads and

shrink from difficulties, the pastor must be brave and ready to sound the note of victory. Surely the pastor needs the combined spirit of Gideon, Stephen and Paul; and, above all, the kind of love that robbed heaven of its best, and led our blessed Savior to the cross.

West Point, Miss.

## THE BOOK

Last week Brother Williams discussed the inspiration of the Bible. How shall this inspired Word be brought with convicting power to men "dead in trespasses and sins?" The answer is, "By a divinely called preacher. Read the message that follows:

### THE PREACHER.

I Tim. 1:12.

By J. P. Williams.

The preacher is a man called of God to proclaim the gospel and other teachings of the Bible that tend to the establishment and furtherance of the kingdom of Christ. (Note, see Acts 20:28.) "The Holy Spirit made them bishops." That is after the divine order. The testimony of men today bears out the claim that He still proceeds the same way.

"Called to preach." What is preaching? "The unfolding, elaborating and enforcing the divine thought of a given passage of Scripture for the purpose of advancing the kingdom of Christ." How the preacher needs to study the Word of God. If he does not preach doctrine, he does not preach. It is of first importance that he believe right, and this he can do only by knowing what to believe. His call is to evangelize and shepherd the flock. The sermon is God's preferred way of building His kingdom.

"Faithful." What manner of man should the preacher be? He should be a manly man. A young man who had tried a number of other things and failed, decided that to be an evidence that he had been called to the ministry. Some may covet the honor—like to be called "Rabbi," "Reverend," "Doctor," or "Parson." Some think of the salary. Not many. Should he receive special favors? Not if they are in the way of charity. But if they are contributions to his worth, all right. Let him live above suspicion, with courage and kindness, avoid debt, and make no compromises that he would be embarrassed to meet in the open.

He must have the shepherd heart. Paul, longing for the salvation of his people, is worthy of our prayerful study (See Romans 10:1-11). Again, witness his desire for the welfare of his people at Philippi, which gives us the ideal relation of the pastor (Phil. 2:17-18). His joy was in serving them, you will note. He was willing to pour out his life for them.

The preacher has a strenuous task. He must visit more than the doctor, speak more than the lawyer, grapple with more business problems than the merchant, and read all the time he possibly can, besides spending much of his time in prayer and study.

The divinely called preacher will delight to aid his fellow preachers. There is no place for ministerial jealousy. It is a shame if such things exist. Common sense is next in importance to a good case of Christianity. The preacher's task is a difficult one. The more intellectual equipment he has the better, but above all he must know the heart and spirit of the Book.

"Enabled me!" Only by the enabling power of God can we meet our obligations. Yet the glory of the undertaking leads Paul to thank God for giving him the task.

Collins, Miss.

### MISSISSIPPI COLLEGE TIDINGS.

Hon. B. W. Griffith, Jr., of Vicksburg, spent the day with us Saturday. He came in time to attend chapel, and made a very helpful and inspiring talk. Mr. Griffith graduated with the class of 1906, being the first honor man of his class. He took law at Harvard, where he made a brilliant record as a student. After finishing his law course, he located in Oklahoma City, where he practiced his profession several years. He has come back to Mississippi, and we welcome him most heartily.

Dr. W. T. Lowrey was at chapel also Saturday morning. As is his custom, he gave the students a thoughtful and stirring message. Dr. Lowrey always has something good to say, and he always says it in the right way at the right time. We are always glad to see him.

Dr. and Mrs. Provine entertained the senior class last Saturday night. Every door of their beautiful home was thrown wide open, and the class with their lady friends were the recipients of good old Southern hospitality from eight to eleven. The unanimous verdict was that the time passed too rapidly.

The writer had the pleasure of speaking to Brother N. R. Stone's congregation last Sunday morning and evening at the Kingston church in Laurel. We enjoyed every minute of our stay there. The people were very kind. Brother Montgomery is a layman of the right kind. In the absence of his pastor he takes hold and makes things move on just the same.

We delivered the commencement address at Ludlow last Monday. J. L. Epting, of the class of '13, is the principal. He has had a splendid session. He has contracted to stay with them another year.

Governor-elect of Arkansas, Charles Hillman Brough, was with us one morning last week. The news of his arrival spread rapidly, and in a little while the students of both colleges and the citizens of the town were all assembled at the chapel. Dr. Brough arose and it was several minutes before he could speak on account of the applause. Then for an hour he held the crowd with his eloquence; sometimes his hearers were laughing, sometimes crying. We say, "All hail to another Woodrow Wilson in politics."

Dr. P. I. Lipsey, our own distinguished citizen and neighbor, came over to chapel the other morning. He led the chapel exercises, and his splendid talk made a very profound impression upon all who heard it.

Dr. Lipsey gives each year a Bible to the ministerial student who can read a passage in the Bible the best. This year W. E. Allen was the successful contestant. D. M. NELSON.

### SOUTH MISSISSIPPI ENCAMPMENT.

The South Mississippi Encampment will hold its fifth annual meeting on the grounds of the Woman's College from July 23 to July 30, inclusive. We especially request that pastors will not arrange for meetings conflicting with these dates. Among the speakers will be Dr. E. A. Poteat, of Furman University; Dr. Henry Alford Porter, of Atlanta; Dr. Kerr Boyce Tupper, of Philadelphia. Among the teachers will be Rev. Harvey Beauchamp, for the Sunday School Board; Arthur Flake, for the B. Y. P. U. work; Rev. George Connerly, for the Foreign Mission Board; Miss Lackey, for the W. M. U.; J. E. Byrd, W. E. Holcomb, E. D. Solomon, Zeno Wall and other well known State men for teachers of the Sunday School and mission classes. Board at the college dormitories for the whole eight days will be but \$5. Come and spend a delightful and uplifting week.

J. L. JOHNSON.

Hattiesburg, Miss.

### THE RURAL CHURCH.

I have read with much interest the various articles from time to time as to the country church, its condition and its remedy. Will you allow me to give my ideas as to the conditions



of the country church and some things that will help to remedy the same? To begin with, I want to say that I belong to one of these "back number" country churches and I would not charge them with anything that I would not take a double portion to myself.

To begin with, we don't know much and we don't do much and we don't get credit for a bit more than we do. Still, we are perfectly satisfied with what we do know. Seems like we are thinking but little about the present generation spiritually, and less about the future. We think if we have preaching once a month and pay the pastor \$50 or \$75 per year and a few dollars for missions and put in the rest of the time on Sunday visiting and attending all day dinners on the ground, we are just doing all that is our duty to do. We realize that we are living in a progressive age so far as the world is concerned. Seems that we are just crazed over the idea of making money and enjoying the things of the world for a season. We have lost the idea (if we ever had it) of reading our Bibles and being constantly engaged in prayer to God. We don't realize the great obligation that we owe to God. We don't know but little about the great things that are being accomplished through our foreign, home and State mission work and other enterprises. We are too poor to even subscribe for a paper; yes, we are willingly ignorant of these things. Possibly the great cause of it all is ignorance of the great teachings of God's Holy Word. Other things have come in and taken its place.

We need education; we need to be enlisted in the study of God's Word first, and then to know of the great things that are being accomplished through the various channels that we as a Baptist denomination purpose to foster.

How is this education and enlistment work to be done? First, by preaching the pure and uncompromising gospel of Jesus Christ. Second, by enlisting all our people into the teaching service (or Sunday School) of the church, that we Christians might know God's Word and sinners be converted and led to Christ. Third, then enlist our young people in the B. Y. P. U. that they may be educated and trained for God's service; our mothers into the W. M. U. and our fathers into the laymen's work.

But who's going to do this? We in the rural districts know but little or nothing about a graded Sunday School, B. Y. P. U., W. M. U. or laymen's movement and we just hear preaching once a month and so we are not likely to get enough enthusiasm from this source to cause us to do anything. One says, "Have preaching twice a month or all the time." Now, how can you expect a dead church (almost), spiritually, to support a pastor for two Sundays or all the time? Brethren, this is not probable. Another says, "Group your churches together." This, of course, would be some better. Another says, "Let the pastor do this." Now, there has appeared several articles on the country pastor and what he should do and I am sure there is a lot of things he should do as well as you and I. But let's don't ask them to do more than they can do. Our country pastors are as good men as we have, but you must remember most or all of them are uneducated and untrained and even if they were educated and trained, how can they preach the gospel, make Sunday School, B. Y. P. U. and laymen addresses and organize same, preach about home, foreign and State missions and also present the needs of the hospital, orphans' home, etc., with a once-a-month visit? Brethren, it seems impossible to me. Then if the pastor can't do all this work, how is it to be done? Let the pastor preach the gospel and help in the work as just stated what he can and he can render noble assistance, and let the Sunday School, B. Y. P. U., W. M. U., and laymen's work, be done by some other individual worker. One says that we are doing all we can. I am sure of that with the men and women we have. But we are so situated in the rural district that our brethren and sisters only get to pass through once a year and sometimes only once in two years, and we just learn

enough from them in many cases to get the idea that Christianity is (or soon will be) organized to death and religion gone world without end into formality. "Yes," says one, "I saw that from that man or woman's talk." Brethren, it is going to take individual help in the individual church to ever get us out of this old rut in the rural district church. When we have a well organized Sunday School, B. Y. P. U., W. M. U. and laymen's work in our country churches, then will the rural churches make a showing as well as the town and village churches that have had these opportunities. "Oh," one says, "we can't do this work with the money and men we have."

Brethren, I believe we have men and women in every association who have the work at heart and would and are making great sacrifice but they are not able, financially, to sacrifice all their time to the work; when, if we could only pay their expenses they could do most of this work suggested, and from experience I am sure this would be a more paying proposition every way, financially, than for conditions to remain as they are or will be in the country churches. Get Christians' hearts right by study and revelations from God's Word and the finances will come. Brethren, this kind of work is being done by other denominations. Laymen employed by other denominations are going into our Baptist churches, placing their organization in them; they don't call them their plans, but they call them co-operative plans.

Now, I am doing all I can in the way I have outlined, and don't expect to lay the work down. I have worked as much as six and seven months in the year (on Sundays), paying for a great deal of my advertising matter, without cost to any one except myself, and I see I can do but little of what needs to be done, because I am unable, financially. What I have written is from my experience in the rural district at work. I shall still try to make the fight, and my closing prayer is that God's Spirit may direct some plan that we can follow successfully.

NOEL SKELTON.

Bellefontaine, Miss.

#### FAITH.

But without faith it is impossible to please him. (Heb. 11:6.) What is faith? Paul said, "Faith is the substance of things hoped for, the evidence of things not seen." The sincere belief in Christ as a personal Savior. For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him. This faith is commanded. Jesus said, "Have faith in God." And this is His commandment—that we should believe on the name of His Son, Jesus Christ (I Jno. 3:23). Now, as faith is commanded of God, what are the objects of our faith? To please God and Christ. Jesus said, "Let not your heart be troubled; ye believe in God, believe also in me." In Acts, Paul's testimony both to Jews and Greeks was repentance toward God and faith toward our Lord Jesus Christ (Jno. 6:29). Jesus said, "This is the work of God, that ye believe on Him whom He hath sent."

And another object of our faith is to have faith in the promises of God. Abraham believed strongly in the promise of God. God promised him a son. And he staggered not at the promise through unbelief; but was strong in faith, giving glory to God. And being fully persuaded that what he had promised he was able also to perform. And, therefore, it was imputed to him for righteousness. Jno. 6:37: "All that the Father giveth me shall come to me and this includes faith in Christ, and him that cometh to me I will in no wise cast out."

In faith or belief in Christ as our Savior we are in possession of eternal life. (Jno. 6:47.) He that believeth on me hath everlasting life. What does this faith produce? It produces hope. We hope to be there; we expect to be there, when the roll is called up in heaven, and this makes us rejoice in hope of the glory of God. As a man that plows and sows, he hopes to reap.

A man in business hopes to be successful. So we who have faith in Jesus will some sweet day after the toil of life is over, we hope to be at his side. Then faith produces joy. "Whom having not seen ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Faith produces peace, or we are satisfied with the faith we have in Jesus and if we have not that peace we had better examine ourselves and see if we have not that faith which was once delivered unto the saints. Paul was right when he said, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ. Faith produces confidence (I Jno. 5:10-14). "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record that God hath given to us—eternal life—and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life and that ye may believe on the name of the Son of God. And this is the "confidence" that we have in him, that if we ask anything according to his will he heareth us. Faith produces boldness. Like the boldness Peter had on the day of Pentecost, bold in condemning sin and wickedness, not meat and bread question, but declaring the whole counsel of God. Oh, our times are calling loudly for men who are bold and fearless in preaching the doctrine concerning "the faith" which was once for all delivered unto the saints. Faith produces works. James said, "A man may say, Thou hast faith, and I have works; shew me thy faith without thy works, not his works by his faith, but his faith by his works, for faith is the cause, and works are the effects; faith is the root, works are the fruit. Faith is the foundation; works are the superstructure.

What are the essentials of faith? It is necessary in prayer. Some one has well said, "It's the electrical wire from earth to heaven, by which we can commune with God, and when we stand at this end of the line and God at the other, let us ask as James directed, in 'faith,' nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed."

It is necessary in the Christian warfare. Paul exhorted Timothy that he might war a good warfare. Paul said to Timothy, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." Like Gideon, press on toward the enemy, having faith in what God had promised.

It is necessary for Christ to dwell in the heart; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Why should we have faith? To live. Paul said, "I am crucified with Christ; nevertheless I live; yet not I, but Christ, liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me. We should have faith to stand. Watch ye stand fast in the faith, quit you like men, be strong in the Lord, and the power of His might, be just as steadfast in Boston or any other place as you are at home, in the "amen corner." Be steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord. We should have faith in order to obtain a good report, and overcome the world, to overcome the devil, and to die in the Lord.

J. E. LOWE.

Bogue Chitto, Miss.



**Mississippi Woman's Missionary Union Page**

MISS M. M. LACKEY, Editor. Jackson  
Direct all communications for this department to the editor.

MISS FANNIE TRAYLOR. Jackson  
Young People's Leader.

MISS MARY RATLIFF. Raymond  
College Correspondent.

MISS M. M. LACKEY. Jackson  
Corresponding Secretary-Treasurer.

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Fulgham.

All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss.

**God Is a Refuge For Us—Ps. 62:8.**

"What ever care which breaks thy rest,  
What e're wish that swells thy breast,  
Spread before God that wish, that care,  
And turn anxiety into prayer."—Wesley.

Trouble and perplexity drive us to prayer and prayer drives away trouble, and perplexity.

Therefore let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. 4:16.

Is this our time of need that we may implore help for the healing of our people; and grace to meet our apportionment for our state, in every department at the convention?

Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed. Ps. 37:3.

Build a little fence of trust

Around today;

Fill the space with loving work,

And therein stay;

Look not through the sheltering bars,

Upon tomorrow,

God will help thee bear, what comes,

Of joy or sorrow.

Miss Mary F. Dixon, daughter of Dr. A. C. Dixon of London, has been elected as Young Peoples' Secretary for our Union Work. She will enter upon her duties at Baltimore headquarters early in the fall.

Miss Dixon is a native of North Carolina and a graduate of Mt. Holyoke College, and has been a teacher for several years. She is at present instructor in the Holton-Arms School for girls in Washington, D. C.

Mississippi, along with all the other states, will most gladly and cordially welcome Miss Dixon as our new Young Peoples' Secretary.

Our Dollar Club is still growing and for lack of space we will only print the names of the new members this week. If there are others who belong to our club please send in the names next week for our time for this convention year closes April 30th. We want to publish the full honor roll of the state at the close of this month.

The following names are new members:

Jamsie Barnett (Sunbeam) Magee.

Carey Traylor (Sunbeam) Magee.

Helen Walker (Sunbeam) Magee.

Will not each sister who thinks of attending the Southern Baptist Convention send in her name if she wishes to go as a delegate from the State W. M. U.? Our list of twenty-five is nearly complete but we would like to know the names of all who may attend, even though some prefer going as visitors.

As will be noted from Mrs. E. B. Mathews' card below, the committees nearly all meet Wednesday afternoon and evening at the Langren Hotel. That same afternoon, from 1:30 to 3 o'clock your Secretary will be in the First Baptist Church with credential cards and badges.

Please call there and see her. As a delegate you will be entitled to both card and State badge; as visitor to State badge. There you will also be enabled to register as visitor or delegate, as the case may be. And we do trust that each sister who attends the Convention from Mississippi will register.

**Woman's Missionary Union.**

The twenty-eighth Annual Meeting of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, will be held in Asheville, N. C., May 17-22, 1916. Twenty-five delegates, in addition to the state W. M. U. vice-president, may be seated from each state. It is sincerely hoped that many visitors, as well as all delegates and vice-presidents, will be in attendance.

On Wednesday, May 17, at the Langren Hotel the following sessions will be held:

(1) Margaret Fund Committee at 2 P. M.

(2) Boards of W. M. U. Training School at 4 P. M.

(3) W. M. U. Executive Committee at 7:30 P. M.

At 7:30 P. M. on Thursday a Conference on Young People's Work will be held in the First Baptist Church. In this church at 9:30 A. M. on Thursday, May 18, the regular session of the Annual Meeting will be called to order. The sessions will continue in the First Baptist Church through Friday, with adjournment to attend the night services of the Southern Baptist Convention. Delegates and visitors should endeavor to register at this church in the forenoon of Wednesday, the seventeenth, or as soon as possible after arrival in Asheville.

Saturday morning, the twentieth, at 11 o'clock there will be a conference with our women missionaries; then at 1 P. M. a luncheon in their honor; and following that an informal social hour. The luncheon will be served at a nominal cost.

The W. M. U. annual sermon will be preached at 11 A. M. on Sunday, May 21, by Dr. E. Y. Mullins of Kentucky. At 3:30 that afternoon the memorial service to Miss F. E. S. Heck will be held in the First Baptist Church. On Monday, in this church, the annual all-day session of the Secretaries' and Field Workers' Council of the W. M. U. will be called to order at 9:30 A. M.

MRS. E. B. MATHEWS,

Chairman W. M. U. Local Committee.

KATHLEEN MALLORY,

W. M. U. Corresponding Secretary.

**SUGGESTED PROGRAM**

For the Fifth Annual Meeting of the Secretaries' and Field Workers' Council of the W. M. U., First Baptist Church, Asheville, N. C., College and Spruce Streets.  
9:30 A. M., Monday, May 22, 1916.

Theme for Day—Fellowship in Furtherance of the Gospel.—Philippians 1:5:

9:30 A. M.—Calendar of Prayer Devotional Service—"Cheerful Stewardship"—2 Cor. 9:7.

9:45—Business session.

10:15—Office Methods:

(1) Mail (a) Answering; (b) Filing.

(2) Graded Organization Records.

(3) Reports.

(4) Literature, (a) Graded; (b) Up-to-date.

(5) Expenses.

(6) Hours.

11—Young Peoples' Work:

(1) Graded Sunbeam Bands.

(2) Interesting Intermediate Boys and Girls.

(3) College Girls.

(4) Promotion Days.

11:45—W. M. S. Methods:

(1) Offerings.

(2) Circle Plans.

(3) Mission Study.

(4) Weeks of Prayer.

(5) Personal Service.

12:30 P. M.—Open Discussion.

1—Luncheon.

2—On the Field:

(1) With City Society.

(2) With Rural Society.

(3) Organizing.

(4) All-day Meetings.

(5) Institute Programs.

(6) Securing Associational Leaders.

(7) Follow-up Work.

2:45—Summer Assemblies:

(1) Securing Attendance.

(2) Courses in Methods.

(3) Mission Study.

(4) Story Hour.

(5) Young Women's Part.

3:30—Open Discussion.

4—Closing Prayer Service—"The Fruith That Increaseth"—Philippians 4:17.

**Woman's Missionary Union, Lula Baptist Church.**

We are not sleeping on our rights, but are moving rapidly along in every way. So far we have reached all the requirements of the Standard of Excellence. We have just observed the March Week of Prayer. Our collection so far amounts to \$11.50, and have promise of more.

We have increased in number, also collections, very much over last year. Every member is a subscriber to Royal Service. Our Baptist Record is in over half of the homes.

We have had one definite Bible Study and are now studying the 1200 Bible Questions, also the Mission Study each month in the Royal Service. We are now planning our Mission Study and have written for the special literature. We cannot be a graded Union, as our town and membership is too small, but we surely hope to be among those to reach the Standard of Excellence.

May the Lord bless us all and help us to go on with His work.

MRS. J. J. DILLARD, Sec'y.

Lula, Miss., March 20, 1916.

The Religious Herald has a just complaint against the apportionment committee of the Southern Baptist Convention, which practically means the State secretaries of missions, for the disproportionate amounts asked of the various states. For example, Virginia is asked for \$130,000 for home and foreign missions, while Kentucky, with 77,000 more members, is asked for \$45,000 less for these two objects. A similar comparison is made with other states—Georgia and South Carolina being compared, very much in favor of the latter. There may be "mitigating circumstances" though the Herald does not see them. All honor to those states which are bearing the larger share in the Lord's work. But a sense of justice and proportion ought to make the states that are doing less unwilling to continue in the shadow. We have as many white Baptists in Mississippi but we give less than half of what is given by Virginia Baptists. It hurts to have to say this and we are willing to do our part to change the figures.

We learn with regret of the resignation at West Point of the pastor, Dr. R. L. Motley, who has been with them for nearly three years, and under whose leadership as the church says, the work has made advancement spiritually and financially. He goes June first to take the work at Central church, Winchester, Ky., laid down by the late Dr. G. W. Perryman. The church at West Point passed resolutions expressing great esteem and affection for their retiring pastor. Dr. Motley threw himself into his work at West Point and all the denominational work of the State with ability and zeal and his going will be felt as a distinct loss to us. He was a member of the Convention Board and of the Publication Commission and for a while trustee of Clarke College. The good wishes of his host of friends will follow him into his new and promising field.



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"Our ladies greatly enjoy these studies, and appreciate the value of the splendidly arranged questions."—Mrs. S. R. Boykin, Sec'y Ladies' Aid Society, Baptist Church, Humboldt, Tenn.

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ANSWERS printed in separate pamphlet. Sold at same prices as question books—10c, three or more \$1-3 cents each. Orders promptly filled when sent to THE BAPTIST RECORD, Jackson, Miss.

### BAPTIST REFRESHMENTS.

Dear Brother Burress:

I have a copy of "Baptist Refreshments," with many thanks through your kindness. I wouldn't find any fault with the name, for it carries the idea of fundamental vitality implied if not mentioned, for they are all in it. I have read it with very great pleasure and greater profit, and wish to thank you a thousand times for publishing such a book. It ought to sell "like hot cakes," and must wherever real Baptists live. And I am sure if they would all read it carefully they would be "fat and flourishing," for its contents would do for breakfast, dinner and supper as well as dessert.

J. A. HACKETT.

## NEWS IN THE CIRCLE MARTIN BALL

Fifteen evangelists and six singers of the Home Board evangelistic force will begin a four months' campaign in Arkansas, May first. Great results are anticipated.

It is stated that there are more self-supporting Baptist churches in Burmah than there are in New York State. Judson did know how well he was sowing the seed.

Dr. E. C. Dargan, of Macon, Ga., has been secured to preach the baccalaureate and mission sermons for Meredith College, N. C., at the approaching commencement in May.

Dr. E. C. James, of Richmond College, Va., has accepted the position of dean of Cox College, College Park, Ga. Dr. Lewis Fowler is the president of that institution.

Evangelist Sid Williams is this week in a meeting at Helena, Ark. The meeting is increasing in power every day. "There are always baptizings where your Brother Sid goes."

It is announced at last that Drs. Gambrell and Truett succeeded in raising \$250,000 in the recent campaign in Texas for the Texas schools. The campaign seems to have been a great success.

If you have not arranged to send your pastor to the convention at Asheville, begin now, and do not forget the associational representative. It will do him a great deal of good and benefit the church in many ways.

Dr. J. B. Searcy, whom Mississippians know and love so well, is now pastor for all time at Levy, Ark. He is still young and active in the Master's cause. Many sheaves he has garnered for the Master up yonder.

The papers state that 100 young men and women volunteered to go to mission fields at the recent student-missionary meeting at Fort Worth, Texas. It seems to have been a veritable transfiguration hour.

Our splendid secretary, Dr. Lawrence, is a little uneasy about our foreign and home mission contributions. But if we all do our duty, it will come up all right. Try it, brother, and see. Mighty little time now left.

The authorities of Ewing College, Ill., have secured the services of Rev. Clarence Hodge to raise \$200,000 for the college in order to save it to

the denomination. He plans to take live stock, produce or anything of value.

The regular congregations and Sunday School at Clarksdale last Sunday were the largest we have had during the present pastorate. The church went considerably beyond the apportionment to home missions. Things look good.

The new president of Ouachita College, Ark., is the grandson of Dr. William Williams, who was a co-laborer with Drs. Boyce and Broadus in founding the Southern Baptist Theological Seminary. Dr. C. E. Dicken has good blood in his veins.

Evangelist D. P. Montgomery and son, Paul, will begin a meeting Sunday with the Bellevue church, Memphis, Dr. R. M. Inlow, pastor. We expect to hear great reports from the efforts of these strong, consecrated men.

Rev. Jas. B. Leavell has just closed a splendid meeting with the Southside church, Birmingham, Ala., in which there were forty-five additions to the church. Pastor Preston Blake is rejoicing. Singing was led by J. Fred Scholfield.

Dr. W. M. Vines, of Charlotte, N. C., lately held a week's meeting with the Free Mason church, Norfolk, Va., where he was once pastor. Congregations crowded the house. There were eighty-one additions to the church.

Dr. Spencer Tunnell, Morristown, Tenn., was called to the First church of Dothan, Ala., but his church insisted so strenuously on his remaining at Morristown that he declined the urgent call to Dothan, whereupon his church presented him with a splendid automobile.

The meeting at Forrest, conducted by Evangelist T. O. Reese, with Gospel Singer W. B. Scofield, is still in progress. At the close of the first week there had been thirty-one additions to the church. The meeting at Jackson, Ga., held by these brethren closed with forty-two additions.

Dr. A. J. Holt, one of the editors of the Baptist Witness, recently held a fine meeting with the church at Hastings, Fla., Rev. J. A. Davis, pastor. There were thirty-five additions to the church and many other professions. Dr. Holt is a warm hearted and strong gospel preacher.

It has come at last. The Word and Way which has held the subscription at \$1.00, announces that May 15th the price will be advanced to \$2.00. Certainly that is small enough for such reading matter as the paper gives its readers each week.

The W. M. U. of Arkansas have been holding their state meeting separate from the Arkansas Convention for some years. There is quite a degree of sentiment now among the women to go back to the old plan. In some respects it is better. It works a little hardship to separate man and wife.

The Baraca classes of the Sunday Schools at Corinth, Columbus, Meridian and Jackson entered a contest for most new scholars and average attendance. Meridian Baracas visited Columbus last Sunday, 385 strong; train crew was composed of Baracas—fireman, engineer and conductor. Pastor T. J. Shipman, and Teacher H. R. Stone, accompanied. Class quartet and full orchestra made music. On arrival at Columbus they were given a hearty reception. The principal speaker of the day was Hardy Stone and several interesting talks from the Baracas of the different churches. After the exercises the photographers took a picture of the crowd. They were served an elegant dinner at the I. I. & C. by the young ladies of the college. Columbus knows how to entertain. Meridian looks forward to entertaining the Columbus Baracas at an early date.

### ONE BOX CURES THREE

Jessie W. Scott, Milledgeville, Ga., writes: "I suffered with an eruption for years and one box of Tetterine cured me and two of my friends. It is worth its weight in gold." Tetterine quickly relieves skin diseases, including Eczema, Tetter, Ringworm, Acne, Blackheads, also best remedy known for itching piles. 50c at druggists or by mail from Shuptrine Co., Savannah, Ga.

Teacher—"Thomas, will you tell me what a conjunction is, and compose a sentence containing one?"

Thomas (after reflection) — "A conjunction is a word connecting anything, such as 'The horse is hitched to the fence' by his halter. 'Halter's' a conjunction, because it connects the horse and the fence!" —Harper's Bazar.

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 PLEASE MENTION THIS PUBLICATION

## Sunday School Lesson

BY A. J. AVEN, LL. D.

#### THE MISSIONARIES OF ANTIOCH.

Acts 11:19-26; 13:1-13.

#### Introduction.

One of the most frequently used words today, perhaps, is the word "preparedness." It is also possible that a large majority of those who use the word do not know its full import. But the general idea of preparation is understood, and by a study of the important events which God, through the Holy Spirit, wrought in preparing the first disciples for organization and co-operation, we realize that the greater task to be performed, the greater importance is attached to the preparation. Something of the significance and scope of the work of evangelizing the world can be seen by noting the steps of development up to the present stage. First, it took persecution and the scattering of the disciples into regions far away from Jerusalem; second, the conversion and call of Saul; third, the breaking down and removing the prejudices of Jewish Christians against the Gentiles. In today's lesson we have an account of the sending forth of the first Christian missionary in an official way, whose activities will claim the greater part of our study the remainder of the year.

#### Lesson Teachings.

The Spread of the Gospel.—It is said that Goethe, who, before composing his "Iphigenia," spent days in making drawings of the most perfect statues and who, at last, his eyes filled with the noble forms of antique scenery and his mind penetrated by the harmonious beauty of antique life, succeeded in reproducing internally, with such exactness, the habits and yearnings of Greek imagination as to provide us with an almost twin sister of the "Antigone" of Sophocles and of the goddess of Phidias. This incident in the life of the great German poet illustrates the value of a clear understanding, a deep conviction, and a thorough preparation for effective work. He had become so infused with the life and sentiments of the by-gone Greeks that he was able to transcribe perfectly to his own soul the sentiments of antiquity which emanated into that masterpiece of literature. And so those early followers of Christ were so filled with the importance of the truth to which they held, that they could not but speak the things which they had seen and heard, and to cease not to teach and preach Jesus Christ. But note that these preachers preached the word. There is no preaching worth while which has not the divine approval. The preacher, whether he be minister or layman, who receives his message from above will give the people the truths which they need. The Christians who had been scattered traveled as far as Phenice, and Cyprus, and Antioch preaching the Lord Jesus, but they seemed to confine their efforts exclusively to Jews, until they arrived at Antioch, where those who had joined them at Cy-

prus and Cyrene, preached to the Grecians. Some think that this refers to the Greeks who had become Jews, while others believe that the Grecians here referred to were Gentiles, and that those Christians from Cyprus and Cyrene had a broader vision of the import of the gospel, and began at once to preach to the Gentiles. In teaching the lesson, we should not take too much time in theorizing, but with all the power God gives us, emphasize that fact that those preachers based their sermons on the solid foundation of Jesus, and in so doing they had the hand of the Lord with them, and their hearts were made glad because of the great number that "turned unto the Lord."

Saul and Barnabas at Antioch.—The good work begun by the first disciples at Antioch was continued with great success by Paul and Barnabas. Others had labored, and they "entered into their labors." When the tidings of the work reached Jerusalem, the church sent Barnabas to strengthen the hand of both preachers and people and "put a reputation on the cause of Christ there." The opinion of men of eminence is readily followed, often too readily, but the fact remains that men of such characteristic eminence as was possessed by Barnabas, in the church, have responsibilities proportionately superior, and should, as did Barnabas, make every sacrifice to aid those of lesser degree. When the church can say of a man, as the sacred report here says of Barnabas, "he was a good man," then it is safe to dispatch him speedily to the discharge of important business. Barnabas was a native of Cyprus, and it must have been a great joy to him to see the good work his countrymen had done in that Gentile city, and being the son of consolation, he was well equipped to exhort them all, and comfort and encourage them. The work taken up by Barnabas at once begins to prosper, and he departs for Tarsus to seek Saul. The last news we had of Saul was that when his life was sought at Jerusalem, he was sent away to Tarsus. Without doubt Barnabas had seen the great opportunities for evangelism in Antioch, and knowing the superior qualities of Saul, his first thought was to turn his steps in the direction that would ally Saul with him in the work, never thinking nor caring if the influence of Saul might eclipse his own. They spent a year at Antioch with the most glorious results. Hitherto, they had been given various names by their enemies, such as "Nazarenes," "the men of the way," etc., in order to prejudice the minds of men against them. They now take the name Christians, a name that would include at the same time both Jew and Gentile, thus breaking down the line of prejudice. And in this name they honored their Master, by showing that they were not ashamed of His name. Are we Christians? Do we always speak, act and think in everything as becomes the glorious name? It is said that Alexander

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said to a cowardly soldier of his own name, "Either change thy name or mend thy manners." It is interesting to note Isaiah 62:2, "And thou shalt be called by a new name, which the mouth of the Lord shall name." Again, Isaiah 65:15, "For the Lord God shall slay thee, and call His servants by another name." The first statement I think refers to the event under discussion, while the second refers to the corrupt and degenerate system of the Jews.

**Paul and Barnabas Sent Forth.**—Hitherto, we have not had anything to comport with that great commission given to the disciples by the Master, but now the door to the Gentiles has been opened and it will no longer be a gospel for the Jews only. The Holy Spirit makes a call to the church "To separate me Barnabas and Saul for the work whereunto I have called them." This is but a carrying out of Christ's purpose as to Paul referred to in chapter 9:15, and the carrying out of the agreement as to the ministry to the heathen (Gal. 2:9). Christ's ministers are separated to Him and to the Holy Ghost, and are to engage in the work to which they are separated. It means for the one called busy activities. It were well that those who are called into the work of the gospel ministry should understand that "Christ keeps no servants to be idle."

## **BROOKHAVEN.**

By reason of the death of one of our finest men, Mr. H. T. Chandler, I was called home from Brookhaven, and the meeting there closed Wednesday night, April 19th, with a gratifying number of professions and additions to the church and a genuine revival in the hearts and lives of God's people. No doubt the pastor will report the results more definitely, but I desire to state that the effectiveness of the work was due very largely to the wise, systematic and thorough preparation which had been made for the meeting, to the judicious and vigorous leadership of Pastor Morgan, and to the faith and zeal of his noble people.

It is generally known that the First Baptist church of Brookhaven has one of the very best church buildings in the South—a building of which any city might be proud—erected some two years ago at a cost of \$35,000. It may be of interest to know that this large, beautiful, well-arranged plant is the "base of operations" for one of the most enthusiastic, progressive and finely organized churches in all the land. The membership of the church has almost doubled during the present pastorate, and the esprit de corps which characterizes them is beautiful indeed. Each of the many departments of church life is doing excellent work; this is particularly true of the Sunday School whose attendance passed the 400-mark several weeks ago, and continues to grow steadily.

Pastor Morgan is a master of methods, and enjoys the confidence and esteem not only of his own congregation, but of the people generally in Brookhaven and the surrounding country. Associated with him in the working force of the church is as fine a company of consecrated

# **SAYS WOMAN'S BEAUTY DEPENDS UPON HEALTH**

## **Health and Vigor Necessitate Regulation of Organs of Elimination**

Skin foods and face creams and powders cannot make a woman beautiful, because beauty lies deeper than that—it depends on health. In most cases the basis of health and the cause of sickness can be traced to the action of the bowels.

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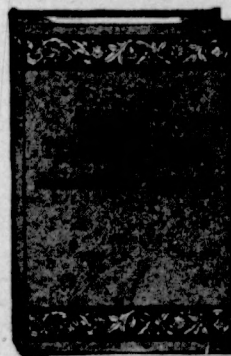
in drug stores for fifty cents a bottle; a trial bottle can be obtained, free of charge, by writing to Dr. W. B. Caldwell, 454 Washington St., Monticello, Illinois.

men and women as I have ever been permitted to know. With such a force, in such a fellowship, on so fertile and well prepared a field, it was indeed a joy to labor, and the

memory of it will linger with me through the years—an occasion of gratitude and a source of inspiration.

HARRY LELAND MARTIN.

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## B. Y. P. U. PROGRESS

Officers of all Unions are urgently requested to send news notes for publication, and questions concerning the work to be answered in this column, to G. S. Dobbins, New Albany, Miss.

**QUERY**—"In the Standard of Excellence it is required that programs be based upon topics in the B. Y. P. U. Quarterly. Does this mean that every program must be used during the quarter, or may some topic be omitted for a special occasion?"

**ANSWER**—It is wise to use the quarterly topics in their order, as the devotional, doctrinal, Bible study and missionary studies furnish a most excellently balanced diet. But the omission of any one of these topics, to give way to some well planned special occasion, would not, in the writer's judgment, conflict with the requirements of the standard. The quarterly is not intended to be followed slavishly, but is simply a guide.

**QUERY**—"Is it best to furnish each member with a copy of the quarterly, or should only the program committee have copies, clipping out the parts and giving them out?" **ANSWER**—By all means furnish each member with a copy. It will prove the best investment the Union can make. Familiarity with the discussion will not detract, but will add interest for those who have previously studied the topics. Simply to read the clipping from the quarterly becomes an absurdity when all possess a copy, and thus another great gain is made.

**QUERY**—"Must the daily readings be read daily in order for credit to be given, or may all be read at one time?" **ANSWER**—The question on the report envelope is, "Completed Bible reader's course to date? (yes or no)." If the readings have been completed, credit may be given. However, the plain purpose of the B. R. C. is aid in the formation of the habit of daily reading of the Bible, and the instruction committee should press this point, never being satisfied until those taking the course are reading daily.

What is teaching? A simple definition is that it is "Causing another to know." Dr. B. H. DeMent's definition goes deeper, "Teaching is one personality eliciting the progressive self-activity of another personality in the generation of ideas, the formation of character, and the performance of duty." Are we correct, there-

fore, when we speak of the Sunday School as the "teaching service" of the church, as over against the "preaching service?" Does not all good teaching contain an element of preaching, and all good preaching an element of teaching?

It remains, however, that there is a real difference between preaching and teaching. The writer listened to the teaching (?) of a class of men and women in which the teacher (?) never at any time touched upon the lesson, but having quoted the golden text spent the entire thirty minutes in extempore moralizing and exhorting upon the truths that he fancied were contained therein. One might attend such a class year after year and never really learn the Word of God. Brother Green is giving us some needed suggestions in his splendid articles on "Teacher Training." Read and preserve them.

What are your difficulties and discouragements as a Sunday School and B. Y. P. U. worker? Address briefly the editor of this department and your query will be gladly answered. If the writer can do so with confidence he will reply; otherwise the question or problem will be submitted to one of our field workers or other experts. In this way our column can be made of genuine value.

### The Religious Census—How to Take It and What to Do with It.

Hermon Dean.

I favor a denominational census, by picked, intelligent, consecrated workers, fully informed of the organization of their own school, given sufficient time for the work to insure full and accurate returns, and to enable them to take the school, with appealing power, into every home they visit.

I want the name, address, age, church and school connection, with reason for non-attendance, of every soul in the community not a member of another local congregation, except children less than seventeen whose parents belong to other congregations.

I want these returns tabulated by the departments and classes of a graded school, with special indication and separate lists of "letters out," "unconverted," "excluded," etc., so as definitely to show the needs and fix responsibility.

Then shoulder this responsibility and get to work. Follow up the returns. Have a school to bring people to. They will stay.

This conception makes wonderfully animate the valley of dry figures, as frequently viewed. This system makes the religious census the perfect reconnaissance of the Royal Flying Corps of the modern church army, whereby it completely discovers every point requiring assault, while at the same time able, with its effective "offensive" equipment, seriously to disorganize the "foe" before returning to its own lines.

Brookhaven, Miss.

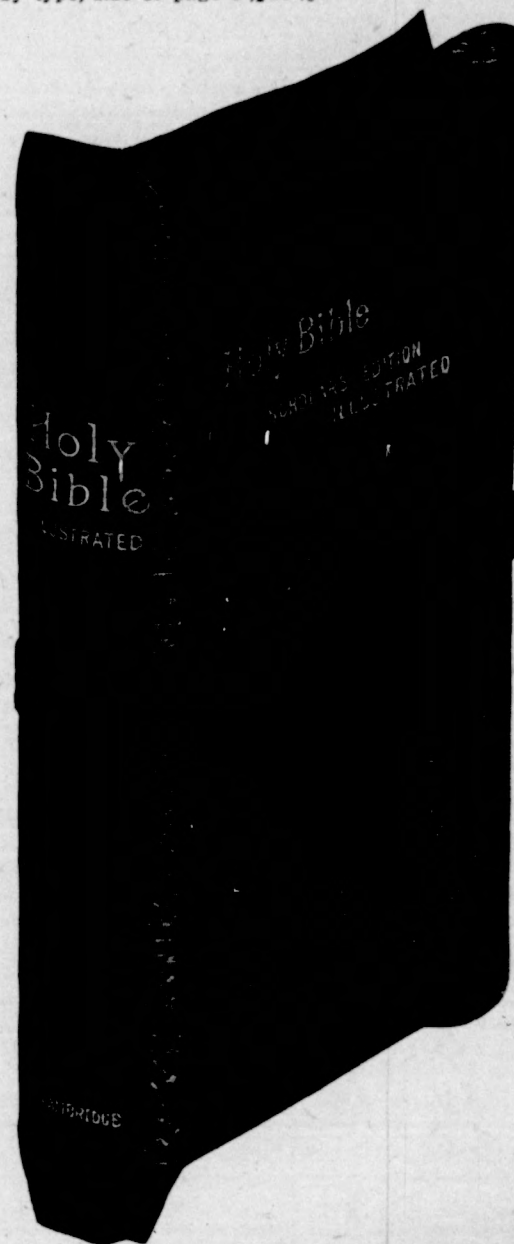
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# The Daily Bible Reader's Course in the B. Y. P. U.

By E. D. Hurst, Laurel, Miss.

The purpose of the daily Bible reader's course in the B. Y. P. U. is two-fold: First, it is educational. It is a course of Bible reading outlined in a way to occupy a place in the daily program of the individual and to easily fix the habit of reading constantly, and at the same time systematize the reading so as to channel the mind to read effectively. The daily outline with the suggestions makes the Scriptures attractive to the young mind and fixes the characters and events, the parables and thoughts in the mind of the reader. This process builds the mind. This is educational. How is it educational?

(1) The outline directs the reading and makes it easy for the beginner to know what to read and how much to read at one time. This encourages the reading.

(2) To follow the outline requires daily reading and fixes the habit of reading constantly, which leads the individual to love to read and the mind to seek information. This expands the mind.

(3) The work is systematized and has the tendency to make the mind orderly. The reading is effective and the mind absorbs the text. The memory is cultivated and the information is stored for character building and for service.

(4) The Bible becomes attractive to the young mind and the wonderful characters and events of the Bible inspire the young Christian. He begins to take hold of the noble traits of Bible men and lift his ideals and his own life in the Master's service.

(5) The person begins to want to understand the great parables and principles of the Bible and a closer study of the Scriptures begins to grow out of the short daily readings. The reading produces thought and careful study. This is educational. The mind is quickened, the moral nature is influenced toward the good and the individual is encouraged to know for himself and to do the right.

In the second place, Baptists accept the Bible as the inspired Word of God, the law of God and all the law of God, and accept it as their guide in all matters of religion. Out-

side the Bible they know no authority for Christian doctrines and the mission of Christianity in the world. Believing this, the Southern Baptists have prepared the daily Bible reader's course in the B. Y. P. U. for the purpose of grounding young Christians in the system of doctrines taught by Baptists and found only in the Bible.

(1) Christianity is the greatest force in the world. God's dealing with men, the beginning of Christianity, the principles of Christianity, and the ministry of the Holy Spirit are the subjects of the Bible. Aside from the Bible and the individual Christian experience we have no authority for these subjects. As Baptists, then we acknowledge that we have no other authority than the Bible, and as Baptists we submit that no one has rightly any other authority than the Bible in matters of religion. Believing this, we adopt the Word of God for our one foundation.

(2) Then if the Bible be our one foundation and our one guide in matters of religion, how shall we live the Christian life without a knowledge of the Bible? How shall we present Christianity to the world without a knowledge of the Bible? How shall we preserve the principles of the kingdom without a knowledge of the Bible? How shall we preserve and interpret correctly the Word of God without a knowledge and understanding of the Bible? We cannot do it. The Baptist position then compels us to understand the Book. The Baptist position compels Baptists of today to train young Christians in the Bible truth. The daily Bible readers' course in the B. Y. P. U. is the foundation work of this training. The course is designed to fit the young Christian for effective church and kingdom work and to ground him in the faith as taught in the New Testament.

(3) Baptists today are the only exponents of this position. Baptists today must teach and understand the Bible if the principles of the New Testament are to influence the lives of men in the next generation. Experience has taught us that early preparation is the sure safeguard. To safeguard the principles of Christianity and meet the "isms" and "schisms" that come on every tide is the purpose of the B. Y. P. U. daily Bible readers' course. Young Christians must be secure in a knowledge of the Scriptures and the B. Y. P. U. has largely paved the way for that security.

## Natural Enough.

Indignant Customer — "Barber, why did you drop that steaming towel on my face?"

Barber — "Because it was too hot to hold, sir." — Boston Globe.

The story is told of a minister in Ohio who spent the last year of his life in continual intercession for the mission fields of the world. He kept a diary from day to day of the blessings which he had asked in prayer for certain places. After his death this diary was found, and investigation revealed the fact that a revival had come to those stations almost in the order in which he had prayed

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Birmingham, Alabama

# Truth and Trade

By Bishop Warren A. Candler, Chancellor of Emory University, Atlanta



WHEN a seller and a buyer have made a trade, based on truth, both have obtained a benefit, and the community to which they belong has been benefited insofar as their interests affect the welfare of the community. Each has parted with that which the other needed, and in turn has obtained from his fellow-man what he himself needed. Honest exchanges, therefore, enhance values.

But trades based on untruth damage all concerned. They approach dangerously near to theft.

By advertising, buyers and sellers are brought together, and truthful advertising promotes the welfare of the commercial world; it is, in fact, a part of the wealth-producing forces of the world. But untruthful advertising is a fraud and the fosterer of fraud. It

partakes of the nature of the crime of getting money, or goods, under false pretenses. The system of advertising, whatever its nature, which lends its columns to such advertising, accepts a bribe to become accessory to the same crime.

It is a far-reaching reform proposed by the Associated Advertising Clubs of the World in the motto "Truth." Such a sentiment must act like a health-laden current on the trade winds. Its influence will extend far beyond the limits of advertising, and stimulate honesty in all the processes and transactions of commerce.

The patron saints of the commercial world ought not to be Ananias and Sapphira. Lying spirits cannot guide safely the merchandises of the world. The argosies of trade must sail by the pole-star of truth. Otherwise they will be wrecked.



# Constipation is no Trifle

We Often Dismiss Constipation as a Trifle That Will Correct Itself. Not So. Ask Your Doctor.

Constipation clogs the body and poisons the blood stream with uric acid, resulting in rheumatism and other serious complications. The condition which the doctor calls auto-intoxication (self-poison) is reflected in a sallow complexion, mental dullness, bodily fatigue and loss of vigor.

Jacobs' LIVER SALT is a rational and accepted treatment for all congested and Hepatic DISORDERS and is entirely free from Calomel and other drastic drugs. Cooling and soothing to the stomach and bowels. Taken a short time before breakfast, establishes regular movement of the stomach, producing a vigorous physical and mental condition. Price, 25 cents and 50 cents at druggists or sent direct by the makers

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for them. The Christian Observer, in speaking of this, says, "This man, living in seclusion and in silence so far as his fellow-men were concerned, had literally traveled around the world with God, bringing down blessings along the way through his earnest, intercessory prayers. What this consecrated Christian man accomplished, anyone may accomplish who is willing to pay the price in agonizing supplication."



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There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and cannot salivate.

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**ENCOURAGING.**

Am delighted with my new field of work, the people being very responsive. We observed Mission Day in the Sunday School at Pittsborough and received a liberal mission offering. We had a fine day at Calhoun City yesterday, a mission program being rendered by the Sunday School. The collection amounted to \$82. After the eleven o'clock mission sermon, the church gave \$60 to missions. The ladies through the W. M. U. will give \$25—over \$40 above our apportionments. I think my field will go over the amount asked by the State Board for these two interests. God's blessings upon all the work and workers.

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Brother J. D. Jameson, who now lives in Monroe, La., has been with me for about a week selling his books and preaching at night. He did my people good, both in the sale of books and in his preaching. We all fell in love with him. It seems to me that he ought to be located right here in our own State. Some pastorless church will do well to correspond with him to that end. He is a Baptist of the "John the Baptist" type, believes the old Book, preaches the old Book—lives the old Book. I have always thought well of him, but since having him in my home for several days, I appreciate him more than ever before.

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**EAST McCOMB.**

We closed last Wednesday night a most excellent meeting with forty-five additions, twenty-five for baptism, and the church and town greatly blessed. Elder R. H. Purser, of Macon, preached and it was well done. Had to bring out the chairs, from the beginning. Brother Purser's health is better and he preaches with more power than years ago. Pastor Lane is happy.

J. H. L.

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## DEATHS

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### SISTER SARAH EASTER HOWELL.

On the morning of the 6th of March, 1916, the Lord visited the home of Brother A. J. Howell and took away the wife and mother, Sister Sarah Easter Howell. She was buried on the day of her birth at Johnston, Miss., being sixty-three years of age, lacking one day. She leaves a husband, six sons and one daughter with many friends and relatives to miss her ever-helpful, loving presence and goes to be with Him whom she loved, served and trusted, leaving those who knew and loved her the sweet benediction of a noble Christian example and influence. Her Pastor.

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### L. H. MILLIGAN.

Brother L. H. Milligan, of Byram, passed to rest on the night of April 14th. He was born August 6, 1852, married Miss Mary McGowin in November, 1870. Five of the six children that blessed this union preceded him across the river, leaving only one, J. W., to mourn with the mother the loss of the father. He was a member of the Macedonia church for forty-two years. His faith was remarkable, a strong believer in prayer and he gave freely to every good cause. When told that he could not live many days, he said that he was not afraid to go, but ready. He was a true husband, devoted father and a faithful Christian. May God comfort the loved ones in their sorrow. His pastor, R. F. BASS.

### REV. T. J. BATTON.

Whereas, God saw fit in His infinite wisdom to call from our midst on December 29, 1915, our Brother T. J. Batton.

We hereby tender our sympathy to the bereaved ones in the loss of their husband, father, son and brother and to the sister churches in the loss of their pastor.

Brother Batton, though a young man in age, only about thirty-six years of age, had made a great mark in his ministerial life.

We have known him about eleven years and had known only to love him.

He was always cheerful, happy and had a pleasant smile for every one he met.

Brother Batton, though never our pastor, always visited us often, and we yet remember the great words that fell from the lips of this great man of God, that went into the hearts of the people for God.

We ask that a copy of this be

spread on the minutes of our church and a copy be sent to the D'Lo Herald, Simpson County News, Brandon News, and Baptist Record for publication.

Respectfully submitted,  
JOHN J. MIZE,  
THOMAS WOMMACK,  
Committee.

### LITTLE KATHLEEN SELF.

The mournful necessity came to the writer on the 13th day of April of saying the last words over the body of little Kathleen, youngest daughter of Mr. and Mrs. P. M. B. Self, of Marks, Miss., who fell asleep the day before, only a little while before the sun went down. This service was peculiarly trying to the writer, for his stay of several weeks in the home had endeared the child to him so much and his love for her parents was such that he felt almost as if he were conducting the funeral of a member of his immediate family. As he sought to console the sorrowing ones, his own heart yearned for comfort, for the cheery tones of her childish voice as she would call to him daily, rang in his ears above the subdued notes of the funeral songs.

Kathleen was an unusually bright, winsome and affectionate child. Only the night before she was stricken with the fatal malady she had spent a rollicking hour with the writer. She lived only two years and five days, having been born April 7th, 1914. But the brief life was not lived in vain, for He who conserves all things had completed His plans with her. I do not know why God saw fit to take her, for surely there could be no better home in which to rear a child. Her father is one of the princeliest of our young manhood and her mother a perfect type of consecrated Christian womanhood. Each has been to the writer all that a dutiful child could be, even sharing their home with him and by countless kindnesses, endearing themselves to him till his heart aches because of their sorrow.

The entire town seemed saddened at the home-going of little Kathleen,

and all classes and several nationalities were present to extend sympathy to the sorrowing ones.

The little body sleeps beneath a great covering of flowers, the tribute of many sympathetic friends.

Next to the father and mother no one will miss this bright and happy child so much as the one who tenders this tribute as a heart-offering to his little friend whose memory will be cherished for many a month, whose cheery greetings will be heard in the silence of many an hour, and whose happy face will smile back at him many a time when long years are gone.

N. W. P. BACON.

### F. C. FLOWERS.

Please say to the Mississippi Baptists that Louisiana's loss in the going of Brother Frank C. Flowers, of New Orleans, is Mississippi's gain, in that he is coming to Baldwin. You will find Brother Flowers to be a splendid yoke-fellow in every sense of the term. If Mississippi Baptists have any burden to carry, put him under the load. He is a good lifter. If they have any work to accomplish, you can depend on him to co-operate



and use his best efforts in every way. His work with Central church in New Orleans has proved that he is an efficient pastor, and his service on our denominational boards in this State, has proved that you can depend on him to do all in his power for every line of worthy effort.

Very fraternally,  
E. GODBOLD.

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## DEATHS.

## REV. LEE LINDER.

The subject of this sketch was born in Spartanburg district, South Carolina, in 1839. He grew up on the farm amid its joys and stern activities. He was soundly converted and joined the Baptist church in early manhood; was licensed to preach in young manhood. At the age of twenty-six he was happily married to Miss Martha J. Lipscomb, of Spartanburg. In this union of happy hearts and lives they marched down the pilgrimage of life together for nearly fifty years, and had born unto them and reared four children, namely: Frank T., of Rosenberg, Texas; Robert, of California; Mrs. Ula Ross, of Lambert, Miss.; and Dr. Forest H., of Oxford, Miss. Brother Linder removed from South Carolina with his family to Banner, Calhoun Co., Miss., in 1873. Here he lived many years, preaching the gospel in various parts of that county and seeking to save the lost and heal the broken hearted. There was always a warm and strong attachment between him and the flock he served. Some of his pastorates therefore were long, even as long as thirty years. His people knew him and loved him and had such confidence in his integrity and character that they refused repeatedly to allow him to cease his pastorate when in his loving judgment another would have been able to do more for them. He was several times elected moderator of his association and always had the deepest interest in the saving power of the gospel. His brethren in the ministry and out of it had the warmest love for him. He enlisted in the Confederate army at the outbreak of the war, while he was yet in his teens and his record as a soldier was marked by courage and distinction. He was an officer in a cavalry company, and won praise for his daring devotion and loyalty to duty. He was a faithful minister of the gospel of Christ for forty-five years and what he did to point men the way of life and lift up and cheer and brighten can never be known this side of the City of Light. He

loved men. He loved to preach. He was never so happy as when engaged in revival meetings. He was an uneducated man in the schools, but by indefatigable industry, perseverance and relentless midnight toil he grew to be a man of fine and keen insight, of deep and firm grasp, of broad and liberal knowledge and genuine philosophic turn of mind. He was a man of superior common sense and rare judgment. He passed from life terrestrial to celestial at his home in Taylor, Miss., in October, 1915. Thus the chapter closes of a good and helpful life, rich in years, labor and achievements. A stroke of apoplexy and three weeks of suffering preceded his release. He was a strong, upright, just and righteous man, one who loved God and served his fellow man with signal sincerity and unselfish devotion. He was ruggedly honest, royally true and nobly pure. He despised "can't" and double-mindedness and all forms of hypocrisy. A true husband, a devoted father, a charitable, loving friend, a kind, generous neighbor, an Israelite without guile, a thorough believer in Jesus as the Savior of all men, an unctious preacher of the Word, a true lover of men and a faithful witness to all good, worthy, noble things. I loved him for his rugged honesty, his tenderness of soul, his large-heartedness, his guileless spirit, his warm, sympathetic soul, his unstilted, untarnished and incorruptible honor and faithfulness in every relation of this mortal life. He is gone but we know where to find him. The Good Father of all our mercies sustain and guide and bless his inconsolable companion and his children to the end.

One who loved him,  
L. M. LIPSCOMB.

## PROTRACTED MEETING AT McCOMB.

Brother P'Poole, of Hattiesburg, and his singer, Herbert Davis, of Collins, have just been with us in a three weeks' meeting at McComb First church. I had known P'Pool in Mississippi College and told my people that I would guarantee him all right as a man, and now they

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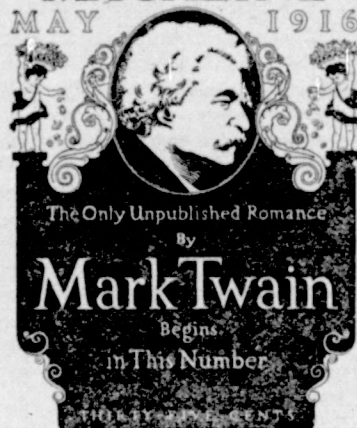
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vice each evening was a delight to every one. Brother Davis uses a cornet in the music every now and then in a way that is surprising and delightful. Withall we had a fine meeting and large crowds; numbers of times turning people away for a lack of room; and the Lord favored us with ninety-seven additions to the church.

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